

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

"To the law and to the testimony: if they speak not according to this word it is because there is no light in them."—ISAIAH viii, 20.

No. 48, Vol. I.

Monday, November 26, 1888.

Price One Penny.

VALIANT FOR THE TRUTH.

AN ESSAY READ BEFORE THE MUTUAL IMPROVEMENT CLASS OF THE
BELFAST BRANCH.

BRETHREN and Sisters,—In choosing a subject for this evening, I could not afford to overlook the fact that our class is yet in its infancy. That being so, it seemed wise to take up such a subject as would be likely to arouse an interest and, perhaps, some enthusiasm amongst us. For that purpose none suggested itself to me so forcibly as the one I have chosen. You all realize the fact, I trust, that the position which we occupy in the field of religion is one which is far in advance of any other sect or Church upon the earth. The adherents of other religions may follow the teachings of uninspired men, and, through doing so, live their lives with no higher object in view than worldly success; but to us it has been given to drink from the fountain of Divine Truth, through the agency of God's Priesthood, which has opened to our view the whole field of existence, and revealed its grand object. Outside the Church of Jesus Christ of Latter-day Saints such knowledge is not to be found.

Great, therefore, are the privileges which membership in this Church confers. Do we realize or appreciate them as we ought? I fear we do not. Methinks, if we did, the Irish Mission would manifest more spiritual life and power than at present. But do not misunderstand me. My purpose is not mere fault-finding, except so far as it is necessary to refer to our failings in order to prepare the way, by showing the necessity for a display of more energy in this great work with which we are associated. In exact proportion to the magnitude of our privileges as members of the Church of Christ is the responsibility which rests upon us. Some portions of the religious world are led to live a supposed Christian life because of the terrible recital of horrors that await those who do not serve the Lord. Fear of God—and were it necessary I could prove it—is the moving cause of the greater part of the world's religion. But surely we—who have become sons and daughters

of God through obedience to the divine law of adoption, and who, if we have sought it and live for it, have within our bosoms the testimony of our acceptance as God's children—surely we, I repeat, have a nobler impulse to lead us to consecrate our entire lives to the service of our divine Father. The Gospel we have received does not reveal to us a God who, like the god of surrounding Babylon, is to sit upon a throne—an immaterial one of course—while a few choice ones of the earth surround him singing hymns of praise, and all the time the vast majority of the human family are suffering the torments of a never-ending hell. No, brethren and sisters; our God is not one of this character. We worship and adore the glorious Being from whose divine fullness we have all received life and intelligence, who desires and will accomplish the salvation of the entire human family, except such as deliberately fall from their privileges. Having touched upon the Gospel we have received, and referred to the character and purpose of its divine Author, I now come to the burden of my essay.

Valiant for the Truth! Yes, well may they who possess the truth be valiant in its cause. But are they always such? What has this question to do with a Mutual Improvement Class? I can fancy some one asking. This question has a great bearing upon every one of us. This class is, or at least should be, representative of the Church of Christ in Belfast, and, indeed, in Ireland. That being the case, the members of this class are custodians of Christ's Gospel and representatives of God's kingdom in this land. But let not that thought appall us; let us rather rejoice that we have been accounted worthy to bear aloft the banner of divine truth amongst the misguided, godless thousands of our land. Is it not fitting, then, that I should, almost at the commencement of our class, ask serious attention to the vital question, Are you and I valiant for the truth? Have we each entered this class for the real purpose of improving ourselves, that thereby we may become a greater power for good than we

have hitherto been? If we are to prove valiant for the truth, don't you think we had better first study it? We cannot show our appreciation of the great truths which God has revealed in these days in any better way than by striving to know more and more concerning them. To that end the class was commenced, and to that end may it prove successful. It is not consistent in us to be continually asserting that this is the Church and kingdom of God, and that our doctrines have been given by divine revelation, if we are indifferent as to whether we learn anything more concerning them or not. To pursue such a course is surely not to prove valiant for the truth. Now, I do not mean to be unreasonable in this matter. I do not say that you should sit down like schoolboys and con over a stated number of lessons weekly, or have any prescribed complement of facts crowded into your minds; but this I do say, that we should each strive to learn as much concerning the Gospel and Church of Christ as we can reasonably do, without interfering with needful employment, or making a burden of what should be a pleasure. It is true that the study of the things of God will not render us "accomplished" in the ordinary sense of the word; but it will do something better—it will train and educate our minds, so that we may ultimately be prepared to associate with the purest and most glorious intelligences of the eternal worlds. What are the greatest of human accomplishments, and what is the highest pinnacle of human success compared with the possibility of earning an exaltation in the kingdom of our Father and preparing ourselves for its enjoyments? Only as a drop of water compared with the wide, wide ocean. Nay, the comparison fails; for the ocean, though apparently boundless, has yet its limits; whereas the enjoyments and glories of the celestial kingdom will know no limit either in degree or in duration. While those who are valiant for the truth love to learn more and more of it, they will ever prove their fealty in a still more practical way. I wish to impress upon the minds of the members of this class the self-evident fact that

those who are really valiant for the truth will not only delight to learn more concerning it, but will live in such a way as to reflect honor upon the Gospel, which teaches them purity and righteousness.

If this is to be a mutual improvement class, in anything more than name, its work must be spiritual and intellectual. In order that it may prove such, it would be well if each member of it were brought to realize his true position in relation to the Gospel, and through it to each other. The Gentile world may have whatever conception it pleases of individual and mutual duties; but to us, as children of God, there are divinely-given laws which must be observed by us, if we do our duty. The Scriptures are very explicit respecting the position of those who have received the Gospel. We read that "if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Have we, then, that fellowship with each other which is affirmed in this portion of Scripture? Let us each take the question to ourselves, and answer it as before Him who knoweth the secrets of all hearts. If this be done, and followed up by a determination to rid ourselves of all feelings that would obstruct real spiritual intercourse, then we can, with unswerving confidence, claim the enlightenment of the divine Spirit, which leadeth into all truth. I must now view my subject in its broader aspect.

Valiant for the truth! Our position is such as to afford an ample field for proving whether we are really such or not. Situated as we are in the midst of a comparative heathendom, no less such because it is called Christendom, we have each abundant opportunity for demonstrating our real character. The force of misguided human powers and public opinion would, if they could, overthrow the Gospel of Christ, and rid the earth of those who preach and practice it. Critical eyes are upon us at all times, to see if our conduct will not belie our loyalty to the Gospel. In view of these considerations, if we

would be valiant for the truth, with what strictness should we regulate our lives and conduct. Lest the battle should seem too hard, and the sacrifices more than we can well make, it were well to keep ever before our minds the glorious issue of the struggle. Very soon the boasted light of human wisdom will be paled and extinguished by the floodlight of eternal truth, and the millions who trust in it confounded, as they at last realize the folly of merely human conceptions. How differently it will be with those who have learned the truth, and proved valiant for the same. Having obeyed that, and proved worthy of the portion of truth and knowledge given them while upon this earth, they will then be exalted and crowned with a fullness of light, knowledge, and power. How do I know that this is so? Because the Lord has proclaimed it by His servants, and, moreover, the divine Spirit bears me witness that such is the truth. There is a terrible fact, however, which we cannot afford to overlook. That fact is, some will be excluded from the full reward, through their not having proved valiant for the truth, concerning whom it hath been revealed, "These are they who are not valiant for the testimony of Jesus, wherefore they obtain not the crown over the kingdom of our God." Will it not, then, brethren and sisters, with the assurance of such a reward placed before us, be a terrible thing if we lose all through a lack of valor. Let the possibility of such a calamity lead us each to form a firm resolve that, be the failures of the past what they may, God being our helper, we shall henceforth prove valiant for the truth.

In conclusion I cannot do better than ask every member of this class to form such a resolution, feeling that if each will but do it, and act upon it, that this branch of the Church of Christ will wield a mightier power for good than it has ever done, and, shedding forth rays of Gospel light into the surrounding gloom, become bright and strong in the kingdom of our God.

Oct. 27, 1888.

H. IRELAND.

SATURDAY AND SUNDAY.

WHICH IS THE SABBATH DURING THIS DISPENSATION?

BY J. M. S.

THE question whether Saturday, the seventh day of the week, or Sunday, the first day, ought to be observed as our "Sabbath" has lately made some stir among the Christians of the world. The so-called Seventh-day Adventists, headed, I believe, by an old lady who claims to have visions, have within the last thirty years or so made the question a sort of *casus belli*, and hurled the accusation against their fellow sects that they are all members of the great Apocalyptic beast because they keep Sunday holy instead of Saturday. These people claim to have a third and last angelic message to the world (Rev. xiv, 9-11), which message, according to their representation of it, is that men shall keep Saturday holy as the preparation for the coming of the Son of God. And they have advertized their little business quite heavily in some quarters, distributing tracts, pamphlets, periodicals, and pictures of every description. As a consequence quite a number of persons, even in our own community, have commenced to ask, Which is the Sabbath, Saturday or Sunday?

THE JEWISH SABBATH.

During the Mosaic dispensation the seventh day of the week was appointed to be the Sabbath. On this part of the question there can be no difference of opinion.

The reason why God, on Mount Sinai set this day apart as a Sabbath, Moses gives in the following words:—

And God blessed the seventh day, and sanctified it, because that in it He had rested from all His work which God created and made (Gen. ii, 3; see also Ex. xx, 11).

Israel should rest on the seventh day in commemoration of the completion of God's work in the creation.

What this consecration of the seventh day meant to Israel must be gathered from the law. No work could be done on the Sabbath, not even a fire be made. And capital punishment followed the violation of this law.

On the seventh day there shall be to you a holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death. Ye shall kindle no fire throughout your habitations upon the Sabbath Day (Ex. xxxv, 2, 3).

The distance a Jew was permitted to travel during the Sabbath Day is also marked very clearly. This distance was called a Sabbath Day's journey (Acts i, 12), and was 2,000 cubits, a little less than an English mile. It was the space between the tabernacle and the extreme point of the camp, while the people traveled through the wilderness.

It is remarkable that the Jewish people during their spiritual decline clung most vigorously to all outward ordinances, the outward observance of the Sabbath among the rest. At the time of our Lord the people were, spiritually, in a most deplorable condition; yet we are informed that the Pharisees, and still more the Essenees, would not touch any work on the Sabbath Day. They would not even "move a vessel or perform the most necessary offices of life."

OUR SAVIOR ON THE SABBATH.

Such were the ideas of the Sabbath which confronted our Savior when He came in the flesh. And it seems that one important part of His mission was to correct the erroneous ideas that existed. For although He did not come to destroy but to fulfill the law, we find that He by His acts as well as by His teachings puts the Sabbath question in an entirely new light. The following passages explain the position of our Savior towards the Mosaic Sabbath:

At that time Jesus went on the Sabbath day through the corn, and his disciples were an hungred and began to pluck the ears of corn and to eat. But when the Pharisees saw it, they said unto him, Behold, thy disciples do that which is not lawful to do upon the Sabbath day (Matt xii, 1, 2).

To this, from a Mosaic point of view, very reasonable objection, our Lord gives the following remarkable reply:

The Sabbath was made for man, and not man for the Sabbath. Therefore, the Son of Man is Lord also of the Sabbath (Mark ii, 27).

The teaching conveyed here, our Savior always illustrated by His works. As for instance:

The Jews therefore said unto him that was cured, It is the Sabbath day; it is not lawful for thee to carry thy bed. But he answered them, He that made me whole, the same said unto me, Take up thy bed and walk. Therefore the Jews did persecute Jesus and sought to slay him, because he did these things on the Sabbath day. But Jesus answered them, My Father worketh hitherto, and I work, etc. (John v, 10-18; vii, 22, 23).

And it was the Sabbath day when Jesus made the clay and opened his (the blind man's) eyes. . . . Therefore, said some of the Pharisees, this man is not of God, because he keepeth not the Sabbath day (John ix, 14-16).

These quotations are very instructive. We see that benevolence was one prominent feature of our Lord's Sabbath Days. He kept them holy, serving God by serving God's children, not by seeking His own pleasure or comfort. Further, since the Son of Man is the Lord also over the Sabbath, He can, of course, by the mouth of His inspired servants give such instructions to His people concerning this day as shall be suitable under all conditions and circumstances during all times. This we must bear in mind in order to have a right understanding of this question.

OUR LORD'S DAY.

As long as the Jewish state existed and the beautiful Herodian temple lifted its golden spires towards the sky, the Christians in Palestine seem to have kept the seventh day of the week holy in common with the Jews. This was very natural. On ~~that~~ day only, the Jews gathered for worship, and the Christian missionaries had to seek the people at the places of gathering, the precincts of the temple and the synagogue. But in no place in the Acts or the Epistles do we find that the Christians kept the seventh day as a "Sabbath" in the strict Mosaic meaning of the word.

But we discover in several places that the first day of the week had been set apart as a day of gathering for the Christian Churches.

And upon the first day of the week,

when the disciples came together to break bread, Paul preached unto them" (Acts xx, 7 com. 1 Cor. xvi, 2).

This day, the first of the week, is called in the New Testament, The Lord's Day, while the seventh day is the Sabbath. The Sabbath is never in the Bible called the Lord's Day. Hence it is evident that John, on Patmos, celebrated the first day of the week, for we read, "I was in the spirit on the Lord's Day," and on this day he had those glorious visions and revelations which, like a light, have been shining through the long, dark night of ages.

The reason why the first day of the week has been called the Lord's Day is very obvious. On that day our Lord broke the fetters of the grave and rose triumphant. This was the day upon which He, so to speak, rested from His work of redemption and atonement, as God in the beginning had rested from the work of creation. On this day particularly Jesus revealed Himself to His disciples after the resurrection.

Then the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in their midst" (John xi, 19).

"And after eight days again his disciples were within . . . then came Jesus" (John xx, 26).

THE CHANGE.

It is impossible to read the New Testament carefully without noticing that a great change has taken place in the Christian dispensation with regard to the Sabbath question. The worship of God is enjoined upon men in this dispensation just as much and on the same grounds as in the Mosaic dispensation. But the importance of *days* seems to be less during the apostolic age.

Paul speaks of the Mosaic ceremonial law (of which the Sabbath ordinance was a part) very plainly. He calls it "the ministration of death, written and engraven in stones;" "the ministration of condemnation," and "that which is done away" (see 2 Cor. iii, 7-11). Speaking of the Galatians, how they observed days, the same Apostle exclaims: "I am afraid of you, lest I have bestowed upon you labor in vain" (Gal. iv, 10, 11). Also,

the Colossians were cautioned against the Pharisaic notions concerning days:

Let no man, therefore, judge you in meat, or in drink, or in respect of a holy day, or of the new moon, or of the Sabbath day, which are a shadow of things to come; but the body is Christ" (Col. iii, 16, 17).

Thus it will be seen that the idea of "Sabbath" as held by the Jews at the time of Christ found no room in the apostolic teachings. And it could not. The Jewish Sabbath was, if anything at all, a national festival in commemoration of the creation, and above all, of the deliverance from Egypt; the Christian system could have no room for anything that was purely national, because it was a message in which all nations, kindreds, tongues, and people were equally interested. Hence, while every leaf of the writings of the Apostles contain injunctions to all men to worship God, any special day for such worship is hardly touched upon, beyond showing us that the first Christians chose the Lord's Day in preference to the Sabbath as their day of gathering.

THE SAINTS' SABBATH.

The Latter-day Saints have not been left in doubt about what God requires of them in this particular. I think there is no doubt that the Prophet Joseph and the Saints gathered around him in Zion, in Jackson County, Missouri, in the year 1831, used to keep the first day of the week as their Sabbath. To this day, therefore, and to no other, the following revelation

must refer, and settle the question beyond controversy.

And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon *my holy day*; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions to the Most High; nevertheless thy vows shall be offered up in righteousness on all days and at all times; but remember that on this *the Lord's day*, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord. And on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart, that thy fasting may be perfect, or, in other words, that thy joy may be full. Verily, this is fasting and prayer, or, in other words, rejoicing and prayer" (Book of Doc. and Cov. Sec. lix. 9-11).

Prominent in this beautiful revelation are the following points:—

(1) The first day of the week, "the Lord's Day," is the "Sabbath" of the Saints;

(2) This day must be given to devotion, rest, and holy joy; and

(3) That this Sabbath is given for the spiritual perfection of the Saints.

Let those who sleep their Sabbaths away, or waste them in worldly pleasures, or pollute them by a mixed service of God and the devil remember that in so doing they contemptuously throw away one of God's most precious gifts to them, a gift intended for our salvation. And let those who thus show contempt for God's gifts never hope to gain His favor, for they never will, except they repent.

THINGS TO REMEMBER.

ABOUT THE NURSERY.

A large, lofty room, with plenty of light and sunshine, should be chosen for the Nursery.

It should not be at the top of the house, as children are then exposed to greater danger from high windows and flights of stairs.

The Nursery should be kept scrupulously clean.

Dirty clothes, damp boots, old dust-ers and wet towels are things that should never be allowed to remain in the Nursery.

Windows should be opened, while

the children are out, to admit plenty of fresh air.

The Nursery should be kept well ventilated at all times.

Dirt and impure air in the Nursery will bring sickness, and perhaps death, to the children.

Have a place for everything, and keep everything in its place.

Never leave the guard away from the fire.

Be careful to keep the match-box out of the children's reach.

Never open the windows at the

bottom while the children are in, unless there be iron bars across to prevent them falling through.

Remember that the Nursery belongs to the children, and that they should feel free to enjoy themselves in it.

Sounds of childish mirth and laughter heard coming from the Nursery are a sure sign that the doctor is not needed there.

Let love rule the Nursery.

UTAH NEWS.

(Summarized from Territorial Papers.)

The average temperature at Salt Lake City is 52 deg.

Anthracite coal, it is stated, can now be found within seven miles of Beaver City.

The corner stone of the Union Depot at Ogden was recently laid with great pomp and ceremony.

The "City of the Saints" was recently visited by a light snowstorm. The "beautiful" disappeared soon after it fell.

New railroads are being projected in Utah. The Territory is developing in spite of misrepresentation and slander.

Pleasant Valley coal is in such demand on the Pacific coast, that the R.R. can not furnish enough cars to meet the demand for shipment.

Governor West was royally entertained during his visit to Nephi. His last message was not tinged with a single kind sentiment for his entertainers.

Spaulding's famous base ball combination played two games in Salt Lake City recently. A rain-storm interrupted one of them. A large number of the lovers of the national sport was present.

Congress has appropriated \$55,000 for building a new wing to the Utah Penitentiary, and for otherwise improving that renowned gathering place of the Saints. America's solons seem to anticipate the continued spread of "Mormonism."

Governor West, in his annual report to the Secretary of the Interior, stated that the "Mormon" Church "has constructed and operated gas works" and "street railroads." The local papers are vigorously exposing these malicious misrepresentations.

Alma P. Richards, a young "Mormon" missionary who has been laboring in the Southern States, has disappeared, and it is reported that while earnest and untiring efforts have been made, no idea of his whereabouts can be ascertained. His family last heard of him in August last. His home is in Panguitch, Garfield County, Utah. It is said that the latest advices from the southern mission are strongly in favor of the theory that he has been foully dealt with.

Some of the natural resources of Utah are—ochres, whole counties of iron, gypsum in vast quantities, entire mountains of coal, fertilizers in inexhaustible quantities, limestone of superior quality, rock salt in ship loads, natural gas, inexhaustible quarries of fine building stone, the finest marble veins ever opened in America, gold, silver, lead, antimony, manganese, jewels, copper, and every other mineral known except tin, the only genuine asphalt mine in the United States, sulphur of the purest grade, medicinal springs, limitless water power, and countless other advantages.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, 'NOVEMBER 26, 1888.

THE LAW OF TITHING.

—o—

TITHING is a tenth part; a tithe. When God commanded His people concerning the consecration of their means, He said: "And all the tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's: it is holy unto the Lord. . . . And concerning the tithe of the herd, or of the flock, even of whatsoever passeth under the rod, the tenth shall be holy unto the Lord" (Leviticus xxvii, 30, 32). This was the tenth part; one in ten. We should think any ordinary school boy would understand this simple proposition. The law of tithing was understood long before God gave this commandment through Moses. Abraham paid tithes to Melchisedek, the priest of the Most High God. Why did he pay the tenth part? Because he knew that this was the law of God, and Abraham believed Him. Jacob, the grandson of Abraham, understood this law and its necessity. When fleeing from his brother's anger, by the counsel of his mother, and when all his earthly possessions were small, God gave him a remarkable dream and most precious promises. When he awoke he made a covenant with God, and promised to do what his grandfather, Abraham, had done before him. Said Jacob: "And of all that thou shalt give to me I will surely give the tenth unto thee." God communed with these grand old patriarchs, and they understood the ways of the Lord. They did not have any doubts. They were not deceived by the vain sophistries and notions of learned(?) men, but they understood the truth for themselves, because they worshiped God; consequently they observed this law and obtained the blessings.

Malachi, speaking by the Holy Ghost, says: "Even from the days of your fathers, ye are gone away from mine ordinances, and have not kept them. Return unto me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." This was the word of the Lord to His people

who had foolishly neglected to observe this law, and is appropriate to His people to-day.

When the Savior visited the inhabitants of the Western Hemisphere, after His resurrection, He quoted the whole chapter. It is written: "And it came to pass that he commanded them that they should write the words which the Father had given unto Malachi, which he should tell unto them. And it came to pass after they were written, he expounded them" (Book of Mormon, III Nephi 24 and 25 chapters); and in the 26th chapter, first and second verses, we read: "And now it came to pass when Jesus had told these things, he expounded them unto the multitude, and he did expound all things unto them great and small. And he saith, these scriptures which ye had not with you, the Father commanded that I should give unto you, for it was wisdom in him that they should be given in future generations." From this we may infer that Jesus Christ taught them the law of tithing, as it is said "he did expound all things unto them great and small," and "all things" must comprehend the whole of what is taught in those two chapters, which the Father commanded He should give unto them.

Now we will come down to our day, and we find the Lord just as He has proclaimed Himself in the chapters alluded to, wherein He said: "For I am the Lord, I change not," so it transpires that God has given a special revelation on tithing to His Saints in this generation. Those who enjoy the fellowship of the Holy Spirit, and are taught of God, understand it, and they consecrate of their means one-tenth. The Lord is very plain in all His communications. He utters the truth, and means just what He says. In section 119 of the Book of Doctrine and Covenants will be found the revelation we refer to. There it is taught we are to pay one-tenth of all our interest. Our interest is whatsoever we make on the capital which the providence of God places in our hands, or as Jacob said: "Of all that thou shalt give to me I will surely give the tenth unto thee." If we do not follow his example we rob God. We tell Him by our works that we do not believe Him. We have no confidence in His word, and that is why we do not obey His law. Why did we embrace this Gospel of the Son of God, which is taught by the Latter-day Saints? Because we believed the word of God—that is why we repented and were baptized. And did we not receive the Holy Ghost? When we complied with the conditions, did we not receive the fulfillment of the promise? Most assuredly we did. Well, if our experience has demonstrated that God is true to His promise respecting the first principles of the Gospel, why should we doubt Him in any promise He has made? If we cannot exercise faith in His promises, it is impossible for us to attain to everlasting lives.

Abraham believed God, and that is why he paid tithes, and did all other things that the Lord commanded him. He believed God, and his faith was counted unto him for righteousness; but had he not fulfilled the law his faith would have availed nothing. It is all nonsense for us to pretend to have faith in God and then never do His will. Whose will is it that we should pay tithes and offerings? God's. To whom do we pay tithing? To God, "It is holy unto the Lord." It is true He has His agents to receive and disburse the tithing of the people; but He has given them commandments

as agents, which are just as binding upon them as the law of tithing is binding upon both Priests and people. Because it is God's Church the agents are responsible to Him; and woe unto the stewards who do not honor Him and the responsible positions He has called them to fill.

Members of the Church of Jesus Christ who do not believe in God sufficiently to honor the law of tithing could hardly be recommended as Latter-day Saints in good standing and full fellowship. Our works are the result of our faith. When we are converted to any principle of the Gospel, our souls are constrained to practise it. This is natural. God has placed barriers to prevent unworthy persons from participating in the blessings promised to the worthy. What constitutes worthiness? Harkening to, and obeying the word of the Lord. The willing and obedient are promised the everlasting blessing; not the unwilling and disobedient. Now, before a man can enjoy the blessing or privilege of entering a temple of God erected to His name, he must have a recommend to present to the Elder in charge of that holy house. This recommend must bear the testimony of three High Priests that the member of the Church presenting that recommend, and who desires to receive the blessings of the house of the Lord, is a righteous person. No other persons are supposed to be admitted to the house of the Lord to receive blessings. The recommend testifies that the applicant is a Saint of God in good standing and full fellowship in the Church of Christ. Why is this? Because only those who are in full fellowship can be sufficiently under the influence of the Holy Spirit to have a heart prepared for the blessings of God, or to enable them to understand anything about the important instructions given in that holy house. Where the candidate is not thus qualified, mere curiosity might be gratified, but no lasting good could possibly be realized. But admitting that the High Priests do mistake in giving recommends to unworthy persons, stating that they are entitled to these choice blessings of heaven, God does not in such instances bestow the blessings sought for; just as He does not give the Holy Ghost to unrepentant persons who have been baptized, and have had hands laid upon them for the reception of the Holy Ghost. They may go through all the forms, but, not having the faith of the Gospel, there can be no acceptance with God, and, consequently, the Holy Spirit would not be given. It is just the same respecting all other blessings. If ever we become acceptable to God it will be because we have complied with the conditions God has decreed. By keeping His commandments and doing His will we obtain the right to the tree of life. "Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which enter in therat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it," were the burning truths uttered by God's beloved Son, and it is useless for us to think of being Saints, and attempt to evade any of the requirements of God. If we love Him we will keep His commandments.

The value of obeying the law of tithing, and the disastrous effects of rejecting it, are clearly shown in the following extract from the revelation on tithing:—"And I say unto you, if my people observe not this law to keep it holy, and by this law sanctify the land of Zion unto me, that my statutes and my judgments may be kept thereon, that it may be most holy,

behold, verily I say unto you, it shall not be a land of Zion unto you." This is the word of the Lord, and those who obey not this law in Zion know very well it is not a land of Zion unto them. But there is something worse than this; God says if the Saints do not obey this law they shall not be found worthy to even abide amongst His people; that is, they shall be cut off because they have not faith in God sufficient to practise this vital principle, and to keep it holy, that the land of Zion might be sanctified unto Him, and that His statutes and judgments might be kept thereon, which cannot be accomplished unless this law of tithing is honored.

We have endeavored to show the necessity and value of obeying the law of tithing, in connection with every other law of God. We can only know the truth of any doctrine by applying to our heavenly Father for knowledge. If we do the will of the Father we shall most assuredly know of the doctrine, for it is so decreed. We say to all Saints of the European Mission, "Pay your tithing and be blessed." Have faith in God to fulfill His commandments and you are safe. We cannot neglect the least of God's commandments if we wish to please Him, and to attain His presence.

ARRIVAL AND APPOINTMENT.—Elder Thomas W. Brookbank arrived in Liverpool per S.S. *Wisconsin*, on the 16th inst., in good health and spirits. He is from Tuba City, Arizona, and is appointed to labor in the MILLENNIAL STAR Office. We extend to Elder Brookbank a hearty welcome and wish him every success.

DEPARTURES.—Elder L. F. Monch, who has labored faithfully in the Swiss and German Mission the past four years, sailed on the *Arizona* Nov. 17th, rejoicing in the privilege of returning to his home in Ogden, Utah. Elder James Spencer, and five other persons from Britain, accompanied Brother Monch.

Elder Ole Christiansen, of Frederikstad, Norway, sailed per *Wisconsin* on Nov. 24th, destined for Richmond, Utah.

A new edition of the Book of Mormon has recently been printed, at this Office, from the electro-type plates used in the preceding editions. It is printed on good paper, bound in cloth, and we will mail it to any address at the remarkable low price of 2s. It may be obtained also from Conference Presidents, Traveling Elders, or any of our book agents.

ABSTRACT OF CORRESPONDENCE.

MORE MOBOCEACY.

THROUGH correspondence received from President Mayhew H. Dalley, we learn that Jarman has delivered another of his customary tirades of abuse against the Mormons, to the citizens of Wolverhampton.

When the Saints assembled for public worship on Sunday afternoon, 18th inst., an excited mob of over 500 persons gathered around, and endeavored to force an entrance into the room; but through the efforts of the doorkeeper and the police, the rabble were foiled in their efforts. They then temporarily

withdrew; but at the close of the service a wild rush for the meeting-house was made, and loud demands for the Elders (Brothers Dalley and Jordan,) were heard. Threatening language was used, and a son of Brother Turner was struck in the face. Some of the Saints, when going to and from the meeting, were grossly insulted and had missiles hurled at them. During the evening service two policemen were on duty near the meeting-house, and there was no disturbance.

The Saints are feeling well in the midst of their persecutions.

CORRESPONDENCE.

Norfolk, Va., Nov. 1, 1888.

President Geo. Teasdale.

Dear Brother,—We sailed from Queenstown about noon on the 21st ult., and were blessed with fine weather and favorable winds until the 27th. Up to this time the ship sailed faster than she had before for eight years. The balance of the time, until the 30th, we had head winds, which made the water rough and lessened our speed.

The majority of the Elders and Saints were afflicted with sea-sickness, and not until land was in sight were some of them relieved from its influence.

Captain Worrell, and all connected with the ship *Wisconsin*, appeared to take great pleasure in making us comfortable, and in showing us all the attention they could; and the Saints who were not afflicted appeared to be pleased in assisting those who were; and thus our entire voyage was made pleasant and agreeable to our little company.

We arrived in New York on Tuesday the 30th ult., but too late to go to Castle Garden that night, so we all remained on board.

Mr. Gibson, the Guion agent, met us at the dock and attended to everything that was necessary to make our

transfer complete, and gave us what instructions we needed to enable us to proceed on our journey.

We all went on the tug after having our luggage examined by the Customs officers, from the ship to Castle Garden, where the steerage passengers went ashore and passed the officers satisfactorily in less than a quarter of an hour, after which they came back to the tug where the cabin passengers and the luggage were. We then went to the Old Dominion Docks, where we all went on board the *Breakwater*, and at 3.30 p.m. we sailed for Norfolk.

Our short voyage to Norfolk was much like a pleasure excursion. The sea was smooth, the sky clear, and no wind. The Saints enjoyed themselves on deck singing, etc. The accommodations, however, were not very good for sleeping.

The officers on the steamer were very kind and courteous to our entire party.

All of the Utah brethren join in sending their kind regards to you and all at "42," and praying that the remainder of our journey may also be prosperous, we remain your brethren in the cause of truth,

JOHN QUIGLEY, President.

D. H. MORRIS, Secretary.

FROM THE "UNSEEN" WORLD.

A VERY remarkable incident, connected with the history of the Prophet Elijah, is told in 2 Chron. xxi, 12—15, one which is, perhaps, not so well known as the rest of the history of that great servant of God.

It is well known that the Prophet for several years was the terror of the idolatrous kings of Israel. Ahab, Ahaziah, and Jehoram. In the name of the Lord he rebuked them for their sins, and foretold the punishment of

their idolatry. Ahab particularly thirsted for the blood of the Prophet, and searched for him everywhere without being able to find him, during a period of three years and six months.

Elijah, having finished his mission on earth, was taken up into heaven, far out of the reach of his godless, idolatrous persecutors. This glorious event took place in the year 896 B.C. (according to Usher), the same year in which Jehoram the son of Ahab ascended the throne of Israel, and while Jehosaphat was king of Judah.

The son of Jehosaphat, Jehoram, succeeded his father on the throne of Judah in the year B.C. 889, seven years after the ascension of the Prophet Elijah.

This Jehoram, although a descendant of David and a son of the righteous king Jehosaphat, seems to have sold himself to do that which was evil before God.

He married the daughter of Ahab, and was by this relation brought into a sphere of unrighteousness. "He walked in the ways of the kings of Israel, like as did the house of Ahab." An instance, indeed, of the fatal result which always follows when man tries to join together what God has separated—his people and the world.

Scarcely had Jehoram ascended the throne before he showed plainly what effect his association with the house of Ahab had had upon him. He commenced his reign by killing his brothers and several of the most prominent men of Israel. And not satisfied with bloodshed, he built altars on the mountains and compelled the people of God to apostatize from Jehovah.

The king evidently flattered himself that there was no prophet any longer who, like Elijah, dared to tell a king that he must repent or die.

But one day a servant handed the king a letter. He takes it, wondering, no doubt, if the newly-elected king of Edom or Libnah, or any other potentate had sent it. He breaks the seal, rolls the letter up, and looks at the top for the signature.

And there—look how pale the king is! The blood has rushed from his face; his heart has almost ceased beating; he trembles as only sinners can tremble—there is the name of the

Prophet Elijah. That man again, who vanished some thirteen years ago! A letter from the "unseen" world! Yes, indeed! It is not difficult to fancy what impression this mysterious letter must have made on the king, at least for one moment.

With his hands red with the blood of his brothers, with a conscience accusing him of numerous sins, he must have looked upon this letter, even before reading it, as the seal of his death doom.

Its contents were also something fearful. Let us pick it up from the floor, where the king in his rage has thrown it, and read it. It says:—

Thus saith the Lord God of David, thy father, Because thou hast not walked in the ways of Jehosaphat thy father, nor in the ways of Asa, King of Judah, but hast walked in the ways of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to go a whoring, like to the whoredoms of the house of Ahab, and also hast slain thy brethren of thy father's house, which were better than thyself: Behold, with a great plague will the Lord smite thy people, and thy children, and thy wives, and all thy goods; and thou shalt have great sickness by disease of thy bowels, until thy bowels fall out by reason of the sickness day by day (2 Chron. xxi, 12—15).

This was the mysterious message from the "unseen" world, which, like a thunderbolt, struck Jehoram in the midst of his sinful career. From this day he had no peace, no rest. The letter was speedily, literally fulfilled. Philistines combined with the Arabs and fell upon Judah, and carried away all the property of the king as well as his wives and his children. The king took sick and suffered for two years. Finally his bowels fell out, and he ended his miserable life, forty years old.

Those that doubt or deny the miraculous have offered several explanations of the origin of this mysterious letter. Some think that it was written by Elisha in the name of Elijah in order to frighten the king. Others suggest that Elijah might have written it before his ascension and deposited it with Elisha, to be delivered at a certain time. And one author, Michælis, thinks that Elijah was still living on earth, in his native land, wherefrom this letter came.

None of these explanations is sup-

ported by the sacred history itself. The letter came from Elijah, thirteen years after his ascension to heaven. This, and nothing else the sacred history states in plain words.

It is a great comfort to reflect upon this. In the place where the prophet was taken, he could still know what was going on here on earth. He could communicate with the children of men. And he had lost none of his characteristics. The letter written

from the "unseen" world is just as like the prophecies of Elijah as anything he said while here. It is the same prophet, serving his God as faithfully as he had done here.

Well may God's people rejoice, while the wicked tremble. Murdered prophets are not annihilated, nor even silenced or cut off from communication with earth. They live, and their existence shall be manifest.—J. M. S., in the *Deseret News*.

CURIOSITIES OF COAL.

DOES any one except a practical chemist ever stop to think of all the substances which we get from pit-coal, and the almost inconceivable variety of their uses? Everybody is familiar with those of them that are in daily use, such as gas, illuminating oil, coke, and paraffine; but of the greater part few persons know even the names; science advances so rapidly and its nomenclature is so extensive and so abstruse. It is no wonder that merchants and manufacturers take advantage of this ignorance to foist upon the public articles of food, of drink, or for the toilet that, if they are not always dangerous to the health, have not in them a particle of the substance which they pretend to contain. Though pit-coal has been known for some hundreds of years, the discovery of its numberless products is confined to the present century. Illuminating gas was unknown a hundred years ago. Petroleum has been in use only about forty years, and it is scarcely more than fifty since some one discovered that stone coal was inflammable. Nearly all the other products derived from soft coal have been discovered and applied in the interests of science or of fraud within the last twenty-five years. The first thought in regard to coal is that it is made to give heat and warmth; the next that one of its principal uses is to illuminate. But there are obtained from it the means of producing over four hundred colors, or shades of color, among the chief of which are saffron, violet-blue, indigo. There are also obtained a great variety of per-

fumes—cinnamon, bitter almonds, queen of the meadows, clove, winter-green, anis, camphor, thymol (a new French odor), vaniline, and heliotropine. Some of these are used for flavoring. Among the explosive agents whose discovery has been caused by the war spirit of the last few years in Europe are two called dinitrobenzine, or belite and picates. To medicine coal has given hypnone, salicylic acid, naphthol, phenol, and antipyrine. Benzine and naphthaline are powerful insecticides. There have been found in it ammoniacal salts useful as a fertilizer, tannin, saccharine (a substitute for sugar), the flavor of currants, raspberry, and pepper, pyrogallie acid and hydroquinone used in photography, and various substances familiar or unfamiliar, such as tar rosin, asphaltum, lubricating oils, varnish, and the bitter taste of beer. By means of some of these we can have wine without the juice of the grape, beer without malt, preserves without either fruit or sugar, perfume without flowers, and coloring without the vegetable or animal substances from which they have been hitherto chiefly derived. What is to be the end of all this? Are our coal-beds not only to warm and illuminate, but to feed and quench the thirst of posterity? We know that they are the luxuriant vegetation of primal epochs stored and compressed in a way that has made them highly convenient for transport and daily use. They are nature's savings laid up for a rainy day of her children, the human race, and it is probably because they are

composed of the trees, foliage, the plants, the roots, the fruits and the flowers of the ancient world that they now so largely supply the place of our forests, plains, fields, and gardens.—*San Francisco Chronicle.*

FACTS AND EVENTS.

Twelve million soldiers are under arms in Europe.

The prospects for continued peace in Europe are not good.

The largest library in the world is the Imperial, at Paris, which contains over 2,000,000 volumes.

In the library at the British Museum there are over thirty-two miles of shelves filled with books.

The number of daily newspapers in the United States is over 1,300, with an aggregate circulation of 4,800,000.

Gold can be beaten 1,200 times thinner than printing paper. One ounce will cover 146 square feet. A cubic inch at \$18 per ounce is worth \$210.

Mormons are flocking into Wyoming in great numbers, and it is said that two years hence they will control the local elections in the Western section.

Twenty-two thousand forest trees compose the great Nova Scotia raft that was successfully anchored in Erie basin August 11. The cost of the shipment was less than \$5,000.

The Synod of South Carolina has decided that man was not made in the image of God, as the Bible teaches, but was developed from the monkey. It is well to have these things settled.

Niagara will probably be utilized for lighting and manufacturing purposes, by tapping it and using the water power in turbines, which will run dynamos, from which lighting and power currents will be taken by wires.

THE WIDEST RAILWAY SPAN IN THE WORLD.—The longest railway bridge span in the United States is now the cantilever span in the Poughkeepsie Bridge, 548 feet. This is, we believe, the widest completed railway span in the world.

AN ELECTRICAL TRAIN.—An endless railway train, consisting of 400 platform cars, is to be one of the attractions at the Paris Exhibition. The train will run slowly enough to permit most people to step on and off while it is in motion. The motive power will be electricity.—*Court Journal.*

The Congress of the United States has voted away \$422,000,000 of this year's revenue, an increase over last year's expenditure of \$57,000,000. The appropriation amounts to \$6.70 for every man, woman, and child in the nation. In 1860 the national burden was but \$2 per capita, and the individual received as much benefit from the Federal Government as he gets to-day.

THE DEPTH OF THE SEA.—The survey ship *Egeria*, Captain P. Aldrich, R.N., has, during a recent sounding cruise and search for reported banks to the south of the Friendly Islands, obtained two very deep soundings of 4,296 fathoms and 4,430 fathoms, equal to about five English miles, the latter in latitude 24 deg. 37 min. S., longitude 175 deg. 8 min. W., the other about twelve miles to the southward. These depths are more than 1,000 fathoms greater than any before obtained in the Southern hemisphere, and are only surpassed, as far as is yet known, in three spots in the world—one of 4,655 fathoms off the north-east coast of Japan, found by the United States steamship *Tuscarora*; one of 4,475 fathoms south of the Ladrone Islands, by the *Challenger*; and one of 4,561 fathoms north of Porto Rico, by the United States ship *Blake*. Captain Aldrich's soundings were obtained with a Lucas sounding machine and galvanized wire. The deeper one occupied three hours, and was obtained in a considerably confused sea, a specimen of the bottom being brought up. Temperature of the bottom 33.7 deg. Fahr.